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WEEKLY REVIEW.

—The Parsees have not only a peculiar method of treating the remains of their dead, but are also somewhat singular in their treatment of the dying. When the friends of a dying Parsee hear from the attendant physician that there is no hope of his recovery, they convey the dying man to the ground floor, place him on an isolated stone and pour hot water upon him. The ceremonies are of such a nature that it is not considered desirable that the sick man should survive. He should pass away while enjoying the benefit afforded by these ceremonies. They are intended as his viaticum. There are stories related of parties who have come to life after having undergone these final ceremonies and it is alleged that the individuals thus recovered are shunned with horror. The *Bombay Gazette* of last Saturday tells of one who was thought dead and exposed in the Tower of Silence, and there come to life and made his escape and has been since wandering about in disguise but has now found his way to Bombay. An extract from the *Bengal Magazine* in our Epitome, speaks of the treatment the dying receive among Hindoos residing near the Ganges. When no longer expected to live, the sick person is half-immersed in the Ganges, and it is his duty to die at that time, and not uncommonly his friends (?) help him to fulfil this duty. This the law does not call murder.

—The conception of charity that is in vogue in these days, differs considerably from that which is embodied in 1. Cor. xiii. It is adapted to promote the comfort of men, rather than to enable them to discharge their duties to their fellowmen. The duty of protesting against that which has not the sanction of God's word, is not at all a pleasant one; society is so much divided by the rivalries of men in secular things, that it seems a good thing not to add to it by insisting on a particular line of religious thought or expression. True charity displaces self; but self is accomodated by the notion of charity that prevails in these days. If we let others think as they like without endeavouring to show them what may be erroneous therein, we at a very small outlay are enabled to lay the flattering unction to our souls that we are decidedly charitable. This kind of charity is expected to cover a good many sins, in a sense not intended by the Apostle; for it covers our failure to clothe the naked and feed the hungry. It is the royal law in modern society. No one can more severely deprecate the *odium theologicum* than we ourselves do; but surely there is a *media via* between this and the studied indifferentism of modern times, that makes it a matter of very little consequence what another believes. We may not hurt the religious feelings of another, no matter how much the authority of God may be set aside by him and no matter how much evil he may be doing himself by his notions. The Judaizing teachers who taught the Galatians that Mosaic usages should be observed by them, if they would inherit the promises pertaining to the Messiah, were doubtless sincere, but none the less did Paul feel the necessity of denouncing their teaching as utterly subversive of the truth of the Gospel. We can imagine the earnestness that Paul, if now among us, would display in exposing the unscriptural character of the teaching of our modern Judaizers. Nothing has been of such advantage to the Ritualists of our day as the current notion of charity. This has been like the shield under cover of which in ancient seiges the battering ram was brought near to the wall, or rather like the covert provided for those who were engaged in pushing forward their mines.

—We have received a letter from Rev. W. B. Barker, formerly of this Presidency, first as a missionary of the Am. Board, then as missionary of the Am. Pres. Board. He is now in Western New York labouring among the Indians. He says:

"I secured for the *Guardian* a copy of the letter sent forth by the Clinton Conference which it was my good fortune to attend. It was a season of high intellectual and spiritual privilege, and was very much like the hallowed gathering at Lanowlee in April. The Holy Spirit was present and wrought upon the hearts of many, both of the saved and unsaved, with very great power. The sessions were followed on the 2nd by a foreign missionary meeting of more than usual interest, conducted by the ladies of Clifton, and addressed by Mrs. Brittan of Calcutta, Miss Guthrie of Japan, and others. I visited Clifton, in part, to advise with my old physician Dr. Henry Foster. After a careful examination he said he saw no reason why I might not return to India, My health is now well established, and I desire, more strongly perhaps than ever before, to go back and labour among the Marathis."

Mr. Barker expresses a desire to establish a mission in Goa, and he wishes to come out at his own charges, if possible. His numerous friends in this presidency will make it the subject of prayer that he and his wife may be guided of the Lord in this matter.

—The Clifton Conference to which he refers, was a gathering of believers for the purpose of spending several days in united continuous study of the Bible. The meeting was undenominational, that is, all the evangelical denominations were represented.

"The first five days of the conference were given exclusively to the study of Christ under various aspects as presented under each in the Law; in the prophets and Psalms; in the Gospels and Acts and in the Epistles. The first day it was Christ our Redeemer; the second, Christ our Life; the third, Christ our High Priest; the fourth, Christ our Object; the fifth, Christ our Hope. In addition there have been presented the Typical Rites and events of the old and new Testaments."

—The faith which recognizes the Scriptures of the old and new Testament as being the inspired revelation of God's will to mankind, is far from being unappreciative of all that modern research has brought to light concerning the original text. Believing in the divine superintendence of the Scriptures, whereby they have been preserved in their essential integrity, Christians have freely admitted that errors have crept in through transcription, and that in fact there is no manuscript that can be *wholly* relied upon. God has pursued in the preservation of the Scriptures very much the same course that he follows with regard to other divine gifts that are committed to human hands. The orignal writers and subsequent copyists of the sacred text, were not deprived of their freedom or of their fallibility. But they have been men who held the word in veneration, and who were also conscious that any deviation from the original would be detected through the multiplicity of copies. Biblical research is the last thing that Christians have to fear; they demand however that it should be thorough and impartial. Some criticisms on the "Speaker's Commentary" have lately appeared in a local paper, that seem to us to betray any thing but an accurate acquaintance with the subject. Because of certain notices of the existing Hebrew text, the critic leaps to the conclusion that the commentary is a great stride in the direction of skepticism. This is certainly not the impression that we have received from such attention to the Commentary as we have been able to give. It is possible that we may differ from some of the opinions expressed in it; but we do not think that it diverges in spirit from antecedent commentaries that are held in honour among evangelicals. The criticism to which we refer, leads us to make the observation that there are critics who delight to speak of evangelical Christians as narrow-minded, illiberal, opposed to research, and when their attention is drawn to the fact that this is not so, they cry out that Christians are abandoning their principles, and retreating before rationalism.

—We do not agree with the above mentioned Commentary in its effort to make it appear that we are not bound to accept the literal statements made concerning Balaam's ass and Joshua's arrest of the sun. This however has nothing to do with modern research or mordern thought. Sadduceeism is not a new thing in the world, and some who admit the supernatural are disposed to draw a line, beyond which such abnormal displays of divine power cannot go. But it seems to us absurd to say that one exercise of power is easier than another to an infinite Being. One great object of the Bible is to teach us that all creation is constantly dependent on God: of him, through him, and to him are all things. Men are accustomed to those displays of power which they witness in creation, and it seems to them that the universe goes on of itself, and that if the origin-

al creation can only be accounted for, the present existence of things is accounted for. But this is a great mistake. There is nothing whatever, the reason for whose existence is in itself. Men are very much impressed by the regularity of the heavenly bodies and they look upon the whole as a piece of wondrous mechanism. But God would teach us that his hand is to be seen in all the processes of nature from moment to moment. So, it was needful that there should be at some time in the history of our race, a brief suspension of the celestrial clockwork, that men may see the dependence of all upon him, and that they who worship the heavenly bodies as well as they believe in law without a lawgiver, should be rebuked. We believe that it is no more to infinite wisdom and power to arrest this globe in its rotation, than it would be for a man to lift an apple from the ground and place it on the branch from which it has fallen. And that this should have been done in such a way as to aid the Israelites in subduing the Canaanites, only illustrates a point continually lost sight of by many, viz. that all things are subordinated to the interests of God's people. With regard to the words that were made to come from the mouth of Balaam, there was a great purpose to be accomplished by them. It was a plain intimation to Balaam of the power of God to cause words to proceed from his mouth very different from those that the king of Moab was summoning him to speak. The dumb ass reproved the madness of the prophet, who imagined that he could please Balak and still be a prophet of God. The words of the ass were not more foreign to the nature of the ass, than the words of God are in the mouth of one whose heart is set on earthly riches. Fools find something to laugh at in the narrative, but wise men thankfully learn its important lessons.

—A sad illustration of the extent to which men become mastered by the love of tobacco, is furnished in a recent colliery explosion. The men are ascertained to have had false keys to their safety-lamps, by means of which they opened them in the pit, whenever they wanted to have a smoke, to light their pipes by the flame. There is reason to believe that not only in this instance but in many other of these disastrous explosions, the terrible danger was risked for the pleasure of such indulgence as the pipe afforded.

—The Rajputana Mission has lost in Mrs. Martin of Ashapura one of its previously very limited number of lady workers. Mrs. Martin, having come to India towards the end of 1870, soon learned enough of the language to begin to make herself useful in work for which in course of time she became more abundantly qualified. Besides labouring much and earnestly in the instruction of the Orphanage girls, she took great delight in holding meetings for the Native Christian women of Ashapura, and in visiting the villages around to tell her still benighted sisters of the Saviour she loved. The sphere of her influence had been widening, and her delight in her work increasing, when the Lord saw fit to arrest her labour here below, and take her to himself. She is deeply regretted and will be affectionately remembered by the many friends to whom her cheerful piety and entire devotedness to the cause of Christ had greatly endeared her. Her deathbed was a beautifully calm and peaceful one. She was buried on the afternoon of the 25th July, beside two of her children who had been laid before her in the little Cemetery of Ashapura. The funeral was attended by not a few from the neighbouring non-Christian villages; and there was great, and on the part of the women, loud lamentation among the Orphans and Christians of Ashapura. Four children and their sorrowing father claim our sympathy and prayers.

—The following information concerning "the Theosophists" is given by the *New York Observer*, June 26th, in reply to a question sent from this country.

"The statement made in India, that the Society called Theosophic has a membership in this country to be numbered by "*hundreds of thousands*," is ridiculously absurd. If it counts one thousand, or one hundred, or one score, the number is greater than we have any reason to believe it to be.

"Its origin is to be found, as that of any other society, in the right and the desire of those who hold peculiar opinions to associate themselves for the enjoyment and diffusion of their views; and in this country the largest liberty is granted to those who would teach their doctrines, however they may be opposed to the prevalent sentiment. A short time ago it was stated in the public papers that a person known as the Baron de Palm had died, leaving by will some money to be employed in the cremation of his body and in the promotion of his peculiar views, which were understood to be of the variety known as pagan. This brought before the public the existence of a "Theosophic Society," of which little was ever heard except in connection with the disposal of the remains of de Palm. These were burnt and the ashes were scattered on the waters of the ocean in the right time, and thus restored to the universe! The next heard of them was a pilgrimage to be made by a few of them to India, to sit at the feet of a Hindoo teacher. They went. Three went. We are persuaded that the majority went. Perhaps all went. Certainly they who remain with us are so few, so obscure, and so prudently quiet, that we hear nothing of them, and they are probably awaiting the return of the pilgrims from India to tell them what to do next and what next to disbelieve.

"The statement published in India that the society numbers hundreds of thousands is without the slightest foundation in fact, so far as is known to the public here, and the report will be received as a fabulous exaggeration.

"Wishing to be more accurate, we addressed a letter to a distinguished secular journalist, asking him in regard to the numbers of members of this Society. He replies: "I have supposed there were about a baker's dozen all told in all the United States: including Canada, say fifteen."

—We have been favoured with a copy of the little book recently published by the Rev. William Taylor, entitled "Pauline methods in Missionary work." The chief part of this book is occupied with reports concerning the despatch of missionaries to S. America, the entering in they there had, and the blessing granted to their labours. There is at the outset a statement of what Mr. Taylor believes to have been the methods and principles followed by the Apostle Paul in the prosecution of his foreign missionary work. He says:

"Paul laid the entire responsibility of Church work and Church government upon his native converts, under the immediate supervision of the Holy Spirit, just as fast as he and his tried and trusted fellow-missionaries could get them well organized, precluding foreign interference. His general administrative Bishops were natives of the foreign countries in which he had planted the Gospel; such men as Timothy and Titus. He took it for granted that the Gospel is worth to any country incalculably more than all the cost of food, raiment and travelling expenses of the messengers devoted wholly to its promulgation."

Mr. Taylor finds a parallel between the wide-reaching domain and influence and language of ancient Rome, and those of the modern Anglo-saxon race.

"The scattered Jews constituted the entering wedge with which Paul opened the heathen nations of his day. Our English-speaking people dispersed through the earth ought to be as available and as potent for good as the dispersed Jews of Paul's day."

Mr. Taylor does not lose sight of the fact that the unbelieving Jews were often the greatest hindrance to the spread of the Gospel, or of the fact that the ungodly nominal Christians of many lands are the greatest obstacle to the diffusion of the Gospel in those lands, and that missionaries have found their greatest successes in places where this nominal Christian element was unknown.

"Satan, conducting his missionary operations on the self-supporting plan, has been allowed quietly to utilize nearly all those grand resources of men and money, and array them against the advance of Christ's kingdom."

Hence the necessity of a mission work aiming at the recovery of these ungodly Christians so-called, and their organization into a body that shall witness for Christ, and, animated by the love of souls, engage actively in efforts for the salvation of the people of the land.

Our readers are familiar with Mr. Taylor's methods, and are aware of the hopes entertained by him regarding the work to be accomplished by the churches which he planted in India. We cannot say that this matter has yet got beyond the limits of experiment. It still remains to be determined whether any great mission work shall be accomplished by these churches. It is generally thought that these churches are giving good evidence of their earnestness in making the provision necessary for the support of those agencies which relate to their own spiritual good, and the supply of church accomodation. For a season, at least, Mr. Taylor believes that there is a necessity of missionaries from the west to work among the Natives. If he should send out twenty men to India for this work, and the churches already planted here should prove able to support these men and supply them with all they need for evangelistic work, the problem will have been more than half solved, without reflection on other Missions engaged in work of different character. There are many unoccupied regions in the interior where missionaries are urgently needed, and where the missionary undertaking work needs to feel that he is followed by the interest and sympathy of Christians in the chief cities.

—*Aryanitisoodha*, or Nectar of Aryan Morality, is the title of a 28 pp. tract in Marathi verse, consisting of brief sayings from the *Bhagawat Gita* and *Hitopadesh*. The verses are simple and easily remembered. The sayings are mostly of a proverbial character.

—There is in the *Rock* an extract from the *Leamington Advertiser* telling how one of Mr. Ryle's tracts led to the conversion of a man who went to Mexico, translated the whole of Mr. Ryle's tracts into Spanish and 'the result is,' we are told, that there are now 160 Protestant congregations in Mexico, and 63,000 persons have seceded from the Church of Rome. All this from one tract casually given. We are surprised that the *Rock* should publish such a statement. Not the slightest account is made of the many

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missionaries of different societies who for many years have been preaching the Gospel in Mexico and some of whom have suffered martyrdom in the prosecution of their work, bp the blessing of God on whose varied labours churches have been gathered at different points, though we believe the number of churches and of converts is overstated in the above.

—We have already noticed Mr. Jeddo's book "the Home Doctor," in Marathi, and further examination convinces us that it is exceedingly well-fitted to be useful in a country where so many superstitious ideas obtain with regard to diseases and the mode of treating them.

—The reformer of the present day may take encouragement in his efforts to raise the standard of correct living, from the extracts which we have lately published from Anderson's "English in Western India," seeing that however we may regret much that is still common among Anglo-Indians, it is evident that a very marked improvement has taken place in the conduct of the higher classes. And the explanation of this improvement is to be found not merely in the fact that England is virtually much nearer to India than she was a century or two ago, for a corresponding improvement has taken place in society at home.

—The Bombay Missionary Conference propose to hold some special public services on the 27th, 28th and 29th of this month. The exercises are to be somewhat similar to those of the meetings held in January last. Full particulars regarding place, time &c. will be made public in due course.

—*Holtilities still continue in Zulu land,* though many chiefs have given in their adhesion to the British, and governmental rights are claimed by the latter. Sir Garnet is in command of the forces. Ketchewayo is still in the field.

From C. B. W., Bellary.

"Bless the Lord." I have heard this exprssion very emphatically spoken in prayer and praise frequently in the last few days. We have had a time of refreshing from the Lord. Last eve closed a ten days series of meetings characterized throughout by much of the Spirit's presence. Three results deserve note. First our little flock are greatly blessed. The Holy Spirit has been testifying of holiness to many professing Christians for more than two months back. These meetings have led to much heart searching, and confession to God and hearty consecration to the fullest extent, and the baptism of the Holy Ghost has been definitely sought.

Second. Six or seven adult sinners came to Jesus, and praise God now for conscious salvation.

Third. Six little children came forward boldly seeking Jesus. We believe each of them is blessed of God. The parents bore testimony to a marked change in their demeanor and spirit, and they do not now fear to pray. On Saturday morning we had a meeting for these alone. Each had a word of simple testimony and prayer; their prayers were simple, touching and born of the Spirit of God.

When these little ones came seeking Jesus it was a matter of surprise to me, or at least I was not expecting it. As we gathered down in prayer about them, their hearts were broken and each began to pray. I bade each one ask Jesus for salvation and a new heart. One seemed a little hard hearted. But the moment her lips opened in prayer her heart broke in in penitence. We wept with them, and praised too.

We have them organized into a little fellowship band. God help us to lead them with Jesus. Our meetings were not noted for preaching, usually the service lasted 45 minutes and then 45 minntes were given to the after meeting mostly spent in prayer.

A few objected to our methods. In each after meeting all Christians were first invited forward and then seekers, for whom a place was left.

The objections came however from those who while they criticize *our* methods use no others to get men saved. We lay little stress on the mere matter of a method. But God so manifestly blessed these simple means that we are not warranted to drop them on account of criticism. Specially do I bless God for simplifying the matter of children's conversion to God. I have seen converted children, but I never before saw them come out as seekers as evidently led of the Spirit as any adults I have ever seen.

I have been preaching Jesus for nearly five years. I have oft felt a gulf lay between me and the children. But bless God, it's gone now. The Lord helping me I shall hearafter preach more simply, and use decisive methods with little ones as well as adults. We have been trying to get under the old charter of only a converted church membership, as stated in Acts ii. 47. Some who were too carelessly admitted as members of the church fall out now, when it comes to a choice of steadfast fidelity to and activity for Jesus. But some whose love had grown cold came to the fire, and now feel its vivifying influences. Brothers and sisters whose tongues are not loosed for Jesus in prayer and testimony and whose lives are not holy, have not the charter character for membership in Christ's spiritual church.

We bless Him who has looked upon us so graciously, and to him with eyes uplifted we cry for more of grace, power and holiness. I write these words to encourage some other servant of God to seek the children.

The Bombay Guardian.

SATURDAY, AUGUST 9, 1879.

WANDERING THOUGHTS.

Some Christians find their peace very much affected by the wandering thoughts that interrupt their prayers. Where these wandering thoughts are caused by the indisposition of the mind to continue in prayer, they are to be combated. But how combat them? Direct efforts are in vain. The mind has not the power to exclude at will a certain train of thought, or compel itself to pursue a particular train of thought. The correction of the evil must begin further back,—with the affections. The heart needs to be made better acqpainted with the excellence of Christ. But our present remarks have reference to a different case. The mind may be spiritual, and have no disinclination to prayer, and yet, under the law of association of ideas, it may pass from one idea to another and another and another, till it is found in the midst of scenes very different from what was proposed in the prayer. It may be that there is something for it to learn there; some case is brought before it demanding attention and a new obligation or a new opportunity of usefulness is perceived; or some failure in one's conduct comes to light, affording new matter for prayer. The thing is to carry the spirit of prayer with one in all these excursions of the mind, and bring into our prayer all the people that present themselves to our thoughts. The Spirit of God deals with us according to the laws of our minds, and does not seek to crush them. It a mistake to suppose that the mind is not as subject to this excursiveness when written prayers are used, as when exemporaneous prayer is used. The chief difference is perhaps that in the use of familiar prayers, the mind makes its excursions without any particular note being made of it. Where the Spirit of the Lord is there is liberty. A proper amount of attention will enable us to utilize every thing that comes before the mind in prayer, or indeed at any time; be it that vain thoughts come into the mind; well, the consciousness of God's eye upon us will show us the vanity and the evil of those thoughts, and we shall get a deep impression of our need of sanctification. Sometimes the mind is very much absorbed in one thing; it may be that some loved one is very persistently present to our minds; instead of fighting against this, turn the thinking into prayer, and let the individual have the benefit of our interest at the throne of grace. Or it may be that we shall find that the one so much thought of is not exercising a good influence upon us; in such case let fervent prayer be offered that you may be saved from inordinate affection, and perhaps the Spirit of God will show you that you have something to do in the matter. The wandering thought is not necessarily evil; we cannot tell but that the Spirit of God is bidding us pursue some path of enquiry. It is the *character* of the wandering thoughts that determines the question of their objectionableness. In the worshipping assembly, many are bodily present who are not present in spirit; and if there were an exhibition made of their thoughts, the business and the pleasures of the last week would be found undisplaced. These same people probably take credit to themselves for their nice conduct in attending the house of God. It is no house of God to them, but a house of business or a house of pleasure. Their piety is only a gauze veil over the skeleton of their worldliness, brought there for God to look at. Now while this is so, the believer is not to be cheated out of his peace because he is not able to follow fully the discourse of the preacher, but occasionally finds that his mind has been making a wide excursion. The best sermons are suggestive, and the mind will sometimes be started on a line of thought that may be profitably followed. The minister may be preaching about anger, and the hearer finds that a particular incident of the last week comes powerfully up before him, accusing him. It is not good for him to forbid that reference, but rather to take such note of it that he may ascertain whether he was wrong or right in what he said or did. Or the minister may be preaching on the latter part of the 25th of Matthew; some hearer will find his mind directed to some poor brother of whose wants he has been unmindful, and the following up of this train of thought may lead him to be not a hearer of the word only but a doer. He has not heard in vain; in fact he has heard better than the man who goes away with a complete outline of the sermon in his memory, but does nothing.

When we can send Christian merchants to carry the Gospel on 'Change and into all the life of barter,

INTERNATIONAL BIBLE STUDY.

August 17th, 1879. *Micah IV.* 1-8.

HERE we have a promise of what should be in the last days. By the last days is meant the days of the last dispensation, the dispensation of the Spirit. The law, says, Paul, was our schoolmaster to bring us to Christ, that we might be justified by faith; but after that faith is come, we are no longer under a schoolmaster. By the law here is meant the Jewish dispensation; it was a schoolmaster leading to something different from itself, the dispensation of the Spirit. That dispensation was to mature into something different from itself; as the caterpiller, when consummated, becomes the butterfly, winging its way abroad. But it was not desirable that the inadequacy of the Jewish dispensation should be pourtrayed in vivid colours while what dispensation continued. While it continued it was needful that men should have the highest reverence for it, in order that they might be sensible of the obligation to observe all that was commanded in it. If it had been very clearly shown that a time was coming when the people of God would no longer offer sacrifices, it would have tended to make the Jews think lightly of the Mosaic instructions. Hence the absolute necessity of clothing the promises relating to the New Testament times in the costume of the Old Testament. Here the representation is that the mountain of the house of the Lord was to be wonderfully exalted; should lift its head above all other mountains; and that the people of many nations would flow unto it, and summon one another to climb its heights in order that they might learn of the God of Jacob, so that his ways should be their ways. The word of the Lord is to go forth from Jerusalem with such power as to revolutionize the nations completely, doing away with war, and bringing in perpetual peace, tranquillity and safety. During the seven centuries between Micah and our Lord, vast numbers of the Jews were scattered abroad over all Western Asia, and in parts of Africa and Europe. The Jew would naturally expect that the day of fulness of blessing spoken of by all the prophets would see these scattered ones recovered from the lands where they were contemned and depressed and dedeprived of the privileges belonging to the Abrahamic covenant; so mention is always made of the restoration of the Jewish people to their land, without which they could not conceive of any thing like a complete restoration to the favour of God. In Joel II 28-32. we have the famous prophecy of the outpouring of the Holy Spirit upon all flesh, and the Apostles of our Lord clearly announce that that promise began to be fulfilled on the Day of Pentecost. Yet the prophecy has the Jewish costume: "In Mount Zion and in Jerusalem shall be deliverance." Thus too in Jeremiah XXXII. 31-34 we have the prophecy of the new covenant, quoted in the epistle to the Hebrews and applied to all believers under the dispensation of the Spirit. Yet the prophecy itself says that the covenant is to be "made with the house of Israel and with the house of David." Again, the Apostle Paul in 2 Cor. VI. quotes several prophecies most distinctly Jewish in their language, and he says: "Having then these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and Spirit. This is the N. T. rendering of the words "come out from among them and be ye separate."

Just so far as the principles of the Gospel have currency among the nations, do those nations come to perceive that the worst way of settling international differences is by means of war. In barbarous times, men imagined that if they resorted to the arbitrement of war, God would cause the party that was in the right to prevail; but this idea is utterly discarded in our days, its place being taken by the absurd idea that the nation who has the most military power is the one that ought to rule. And this in an age when men glorify themselves for their superior wisdom and profess to despise brute force. The duel is thought to be an immoral and ridiculous way of settling disputes between man and man; and yet it is thought an altogether right thing for nations to resort to the duel. No tyrant ever heaped heavier burdens upon his people than our people assume in order that they may be in a position to wage war with the rest of the world. The great powers owe from 300 to 800 million sterling for war expenses. All our boasted outlay on public works is insignificant in comparison with the interest on these colossal debts. And what has any nation to show for this expenditure? Let us rejoice in the assurance that a good time is coming. But how will it be brought about? They who have the great promises of God in their hearts must give expression to these in the most effective way, by obedience, confession, protest. The secular papers must be converted to the truth of God; one here and another there; men who have the public ear must be brought to understand their responsibility to advocate the truth with regard to this and other matters. The Church must be true to her Lord, and cease from her base compromises with an unfriendly world.

DID CHRIST RISE AGAIN? VI.

OUR sixth proposition is this:

While Christ ever contemplated his own death as a necessary means of of accomplishing the object of his mission, he always connected resurrection with his death, in terms that imply that all the work of his life would be nullified without it; making the hope of eternal life to be buried with him and resurgent with him.

Familiarity blinds us to what is most marvellous. In all history where can we find any thing to correspond with what we here predicate of Christ, that he should have spent the whole of his wonderful life in preparation for something that would not be accomplished until after he was dead? He was every hour exercising divine power, but exercising it in a way that seemed to his disciples almost like a burial of it; healing sick people, mostly the poor, casting out devils, sometimes raising the dead, but performing these works for the most part in obscure places, quietly, unobtrusively, never taking the least trouble to arrange matters so that there should be an appreciative audience, a company of great and learned men to witness his work. His brethren on one occasion remonstrated with him, saying: "There is no man that doeth any thing in secret, but he himself seeketh to be known openly. If thou do these things, show thyself to the world." His disciples were eager for him to put forth his power in such a way as to possess himself of the reins of Government, but very soon Jesus sought to make them understand that before the full exercise of the powers that belonged to him as Saviour of mankind, it was necessary that he should abnegate his power and die by the hands of his enemies and be raised again from the dead. Now let the mind dwell upon this; here was one living an extraordinary life, exercising such power as no man had ever done, looked up to by multitudes, who expected from him the establishment of a kingdom, and yet it is in his mind all the time that he must, in the eyes of men, suffer total defeat, to the point of being put to a most ignominious death, and only after that be in a position to accomplish his great work.

The proof of our proposition is abundant. At the beginning of his ministry, he said to the Jews in the temple, 'Destroy this temple and in three days I will raise it again,' speaking of the temple of his body. He that spake as never man spake, used no idle words, and was far from the folly of supposing that the Jews would destroy the beautiful temple in which they gloried, to see if he had power to raise it again. Immediately after, he said to Nicodemus, "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up." When the Pharisees asked him for a sign from heaven, he said, "there shall no sign be given but the sign of the prophet Jonah; as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and nights in the heart of the earth." The reference to Jonah carried with it the implication that the Son of Man should arise from the dead, and do a great work among the Gentiles afterwards. Turn to John vi. At the beginning it is said that the Jews' Passover was at hand. In a retired country place Jesus fed a multitude numbering many thousands with five barley loaves, (flat cakes,) and two small fishes, and the remaining fragments filled twelve baskets. The people were convinced that he was the promised One and wished to proclaim him their king, there and then. A king that would miraculously supply all their temporal needs, could defend them from all assaults, and such a king suited them well. But he withdrew from them and afterwards, in the synagogue at Capernaum, he pointed out the spiritual significance of the miracle. It was to lead them to look to him as the bread of life, come down from heaven to give life unto the world. I am the living (life-giving) bread that came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I shall give is my flesh, which I will give for the life of the world. The plain meaning of this is that Christ came from heaven to this world to restore to mankind that which was forfeited by the sin of Adam, to give them life instead of that death which sin entailed; and that it would be necessary that he should die in order that men might receive this life, this salvation. The feast of the passover familiarized the Jews with an instance in which the sacrifice of life had been the means of saving life; the blood of the slain lamb, sprinkled on the door-posts saved the inmates from the sword of the avenging angel; and the flesh of the animal thus slain was eaten by the inmates. This was emphatically a prophecy, reiterated for 1500 years by all the families of Israel, of

the death of the Lamb of God for sinners, and of the necessity of an appropriation of the benefits purchased by that death, by faith. Christ made it plain to all who were willing at all to consider, that he did not intend to be taken literally when he spoke of the eating of his flesh, for he says, I will raise him up in the last day, implying that he would live on. "Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up again at the last day." Some even of Christ's disciples found this a hard saying; Jesus said to them: "What, and if ye shall see the Son of Man ascend up where he was before? It is the Spirit that quickeneth." Thus, he not only intimates that he is to die, but he is to rise again. In Chapter vii. of the same Gospel, Christ is heard in the temple at Jerusalem crying with a loud voice: If any man thirst, let him come unto me and drink; and out of his belly shall flow rivers of living water. But this, we are told, said he of the Spirit which they who believed on him should receive. When? After his death and resurrection: "for the Holy Ghost was not yet given, for Jesus was not yet glorified." He here undertakes to satisfy the soul-thirst of all mankind, if they will come unto him; but it is to be accomplished by his death and resurrection. What are we to make of the wonderful words of Christ, 'If a man keep my saying, he shall never see death?' If Jesus were not the resurrection and the Life, how could he promise victory over the last enemy? In Chapter x. he says distinctly, "I am the good Shepherd; the good Shepherd giveth his life for the sheep. I lay down my life for the sheep. And other sheep I have which are not of this fold; them also I must bring and there shall be one fold. I have power to lay my life down and have power to take it again." Notice the expression in Chapter xii. 24: "except a corn of wheat fall into the ground it abideth alone; but if it die, it bringeth forth much fruit." His promise to the Apostles was, "I will send the Holy Spirit to you from the Father;" implying that he was to ascend up to the Father. Not ambiguously, but in so many words did Christ say to his disciples that he was going to Jerusalem to be rejected and crucified, to rise on the third day. Mat. xvi. 21. xx. 18-19. How frequently does our Lord speak of his future advent in glory, implying that he was to ascend up first. In the parable of the vineyard let out to husbandmen, Mat. xxi., the son is represented as put to death. Did our Lord add any thing to convey the idea that he would rise again? He did: "The stone which the builders rejected is made the head of the corner; whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to pieces." The parable of the marriage-supper, and other parables, show plainly that Christ fully anticipated the breaking down of the middle wall of partition between Jew and Gentile, and the proclamation of the Gospel among all nations; but it is very certain that he took not a single step in this direction except as he by dying for the sins of the world provided a scheme of salvation that rendered the Jewish system null. On the mount of transfiguration Moses and Elijah were present and conversed with Christ; what was their conversation about? They spoke of the decease that he should accomplish at Jerusalem. Need we cite any thing more to prove our proposition that Jesus, all through his earthly ministry, not only spoke of his own death as a necessary means of accomplishing salvation for mankind, but of his resurrection and ascension in terms that imply that all the work of his life would be null without it.

REMINISCENCES. XXXI.

Journal continued.

August 8, 1839. at sunrise we were among the ruins of Baalbek and remained there till 4 P. M. These temples were built upon a platform 60 feet high and 850 long, composed of stones many of which are 30 feet long and 12 high. At the western end are three remarkable for their whiteness and for their size, being severally 63, 66 and 69 ft. long; at a considerable risk of my person, I ascertained their thickness to be 13 ft. There are subterranean arched ways in the foundation, two 370 ft. long each, one 200; 20 ft. wide. The regularity of the outline of the platform is interrupted at the place where the smaller temple is built, which convinces me that the larger temple was first built. The six columns remaining of those which constituted the peristyle of the large temple, are at the western extremity, are 8 ft. in diameter, and consist each of three stones, the first 25 ft. the second, 17, the third 12½; the capitals are 7 ft. the architrave, frieze and cornice 16 ft, making altogether 87½. These columns constituted a portico which environed the oblong body of the temple, 20 on each side, 10 at each end. In addition there were two other rows at the western end, which I consider to have been the principal entrance. Thus there were 72 of these gigantic and beautiful Corinthian columns. This was however only a portion of the original temple, it was succeeded by a quadrangle about 350 ft. square, which was surrounded by little chapels of the Corinthian order, of the beauty of which engravings along can give an idea. After this quadrangle there is a hexagonal area, 175 ft. long. This was succeeded by a corridor 30 ft. wide, probably the eastern entrance. I differ from the opinion that this was the principal entrance. Volney says that the temple of the sun at Palmyra faced to the west. I never experienced so strong an impression in the presence of any other ruins as I did in the presence of these. When I stood on the little platform which projects from the N. E. corner and looked upon the 18 pedestals with their mutilated columns which have been built into the northern wall, banished from my mind's eyes all the disfiguring structures of the Saracens, re-erected these admirable pillars upon their bases, replaced their capitals and elegantly chiselled cornices, I felt an impression of a singular force and which affected me to tears. Certes, I have not seen anything finer than these remains. The Saracens converted this to a place of defence, building up the wall around it, and using the materials of the old temples for their fortress. The smaller and more perfect temple (and more famous,) we found to be 196 ft. long, and 104 broad. 19 columns of the peristyle remain and much of the cornices and plafonds. These latter are formed of pieces 15 by 12, slightly concave, covered with bas-reliefs. The roof exists no longer. The view of the interior from the noble doorway 25 ft. high, the columns, pilasters, demi-columns, placed one above the other, the niches terminating in the form of a shell, the uneven soil, the verdure which is every where rampant from the ground to the summit of the wall, the venerable appearance of the stones embrowned by time, is singularly beautiful. John of Antiochus attributes the construction of the smaller temple to Antoninus Pius. Lamartine assigns to some pre-existing temple on this site and to the platform an antediluvian age. The galleries in the heart of the platform, having arches, cannot be anterior to the Romans. In the neighbouring quarries we found a stone intended perhaps to be the companion of the three at the western extremity, It is 68 ft. long, 16 high, 14 broad.

As we were returning from the quarries we met a regiment of the Pasha's troops just starting for Damascus, and the road being dangerous we resolved to travel in their company. We had been warned not to pass through Zebdani, but to return to Zahle and start from thence. We were glad of the opportunity afforded by the march of the troops, to proceed straight to Damascus. We mounted and shortly after overtook them at the top of a hill, and afterwards kept in their company sometimes riding in their rear, sometimes at their head, and often completely surrounded by them. They seized upon all the mules and donkeys they came across; their owners could only submit and follow them to Damascus, where their beasts were restored to them, of course without remuneration. Soon after nightfall it became evident that they had not a reliable guide. Our muleteer was ignorant of the road, it not being the one usually travelled by him. About 10 o'clock at night, part of the troops got separated from the rest, each party taking one side of a wide valley. For half an hour there was nothing but firing of signals, and prolonged shouting. Tired of waiting we went forward, and soon arrived at a village called Nebaschid on the top of the mountain. Here a dozen or two of the inhabitants, amongst them the sheik, were assembled. Upon the advice we gave, the sheik ordered one of the villagers to go and act as a guide to the troops. There was great altercation among them as to who should go; *ente bitroa*, go thou, go thou, and then *kelb, kelb*, dog, and then they all fell to blows. It was pitch dark and we were in the midst of the fight without being able to distinguish the combatants. The commanding officer arriving put an end to the pommeling. We proceeded some hundreds of yards further, and then there was a halt for half an hour, caused by the discovery that we were on the wrong road. The order was given to march and we went on in the endeavour to cut right across mountains to the true road. In profound obscurity we descended precipices so steep that I had the utmost difficulty to keep on my mule. Observing with what a happy instinct to make these descents my mule was blessed. I put all confidence in him and did not once alight, though all the others did. We must have been an hour coming over these rugged and pathless wilds. We then rode along the banks of a stream, whose murmuring we could hear but which we could not see. After midnight, we came to a narrow glen completely enclosed by mountains. Here we halted till daybreak. I threw myself on the stony side of the mount and slept for an hour. Awaking, found I could scarcely move my limbs. I then removed the largest and hardest stones from under me and slept soundly till daybreak.

August 9. Mounted and rode on. Pleasant ride through the valley terminating at the plain on which Zebdeni is situated. Many robberies have been committed in this neighbourhood; forgetful that it was on this account we had sought to avail ourselves of an escort, we arrived at Zebdeni long before the soldiers, and left there just as they came up. Zebdeni is beautifully situated in a broad valley encircled by rich and varied verdure exteuding some way up the mountain sides, and watered copiously by the River Barrada. I noticed a great number of beautiful children. We dismounted at the house of the sheik. He received us in a kind of arbour built over the stream, shaded by three fine ashes. Therm. 95. At 2 we proceeded on our way and in a couple of hours came to the wady Barrada where the river falls about 60 ft. forming a beautiful cascade, and for a mile or two nothing could be more picturesque than the river and valley and steep mountain sides. The

stream descends with exceeding rapidity and cascades succeed each other every few minutes. To one coming from the landscapeless Egypt, it was quite enrapturing. The river, till it empties into the plain of Damascus, is studded with trees of many varieties which shoot up even from its bed, and grow so thickly on its banks as frequently to conceal it entirely, making it appear to you, did you not hear the rushing of the water, a beautiful grove or avenue. Sometimes the glassy surface appears through the trees, and occasionally you see a foaming cascade encircled by verdant bushes like drapery blown aside by a playful breeze. We stopped about sunset at the village of Hussein; the first house was that of a muleteer and every thing in it was so neat and clean, the children were so pretty and the couple appeared so happy, that we resolved on stopping. We made an excellent repast and slept undisturbed at 10. At an early hour we overtook the troops. About 10 Damascus presented itself to our expectant eyes, and though the noontide sun now shed a disagreeable brilliancy upon the scene, we decided that the descriptions of Lamartine and others were not exaggerated. As we looked down from the mountain top, Damascus was there supine, like a long, irregular island in an immense sea of vegetation which swept away to the east as far as the eye could reach. We passed through Salahie, entered the gates of Damascus, not, as travellers of yore, compelled to alight, and soon dismounted at the convent of the Capuchins. A Padre Tommaso, Franciscan, a singular personage, loquacious, inquisitive, who has resided 30 years in Damascus, knows every thing and is *au courant* of every thing which is going on, showed us the way hither. (He was murdered in 1840.) We were exceedingly well received by the friars, and have every reason to be pleased with their kindness and attention. They were only three in number and all Spaniards. The superior, father Valentine, flattered me by always seeking my society, I had many agreeable conversations with him.

CORRESPONDENCE.

SIR,—The anniversary of the M. E. S. S. Chudderghant, came off on the 1st August, 1879; the Sunday School on that day completed its fourth year. The Hall was very neatly and tastefully decorated with scrolls, banners, and flowers, the chairs and sofas being so arranged as to admit of a fine social gathering.

The meeting commenced at 6-30 p. m. After the opening Hymn, Rev. C. W. Christian, the pastor in charge, spoke of the Sunday School work, efficiency of Supt. and teachers, with other casual remarks, winding up by introducing the second speaker, Rev. W. I. Gladwin of the Secunderabad circuit. Brother G. with his peculiar faculty in speaking to children and drawing their attention, commenced by putting a sort of puzzle question in the form of an allegory, somewhat resembling the parable contained in 33 Verse of 21 ch. of St. Matthew, closing in the leading points by wisely urging the necessity of the children opening the doors of their hearts to let the dear Lord Jesus in. Mr. Christian spoke again upon the importance of sending children to Sunday schools and the still greater importance of parents being living Christians themselves and the responsibility of the salvation of the souls of their dear children resting on them and concluded by wishing the children many happy returns of the season.

The teachers and other friends then went round serving sweets and tea to the children and others. Here the meeting assumed a very social form. Friends gathered round in several little circles and enjoyed a very pleasant chit chat.

The children sang that beautiful hymn "Over the River." Dr. Huffton a lay brother brought the exercises to a close by giving a short but pithy address. All felt satisfied that it was a perfect success.

Yours,

B.

DEAR SIR,—The families connected with the Methodist Church in Bombay are mostly in humble circumstances. They contribute very fairly, to say the least, towards the support of the ministry, the Church building and other benevolent enterprizes of the Church. In the course of nature, or prematurely, one or both parents of a family die: the orphans are left partly or wholly destitute. These orphans have no claim for admission into any of the existing orphanages of Bombay—their parents not having been subscribers, or been of different denomination or nationality. The question therefore of how these orphans are to be provided for is one of some importance and urgency. Are they to be considered as orphans of the Church, or as cases of destitution occurring in the general community? I, for one, am very unwilling to take the latter view of the case: and yet what can a Church, which is poor to begin with, do for children whose parents may have been only a few months in connection with the church?

Well; heaven helps those who help themselves: we very much want in India an independent self reliant spirit, that will lead people away from looking to others continually for help and assistance and that will in God's name and with God's help grapple with a difficulty and overcome it.

I respectfully invite any Christian brethren who feel with me in this matter to consider which of the following might best answer the purpose.

1st. A monthly subscription from a few members, or from the Church through its poor fund, for the maintenance of each orphan that may be left destitute, in one of the existing Orphanages of Bombay.

2nd. The establishment on a small scale of a "home" of our own; begun and maintained in the same way precisely as the present "House of Hope."

3rd. The placing of each orphan child as a boarder in one of the poor Christian families of the Church—where a child's welfare would be attended to, and a little addition to the family means gained at the same time. This is the "boarding out" system adopted with so much success by the Presbyterian Church in Ireland.

Let me say in conclusion that it would be most humiliating for us to point out as we do occasionally, the errors of the Romish Church, and allow our orphans to drift away to a foundling hospital or a Roman Catholic Orphanage, to be supported by the charity of that Church, and trained up in the belief of its doctrines.

T. GLOVER.

Bombay, 7th August 1879.

NOTICES.

RECEIVED for House of Hope, through Mrs. G. Poona, Rs. 62.

Received for the Chr. Orphanage, Goolburga, from "Our Famine Fund." Rs. 4.

Erratum in last issue: second half of note for Rs. 10; read, Rs. 20.

Received for Grant Road church-edifice, by Mrs. R. Rs. 5; from G. M. 20; J. F. R. 10; J. F. 150; Mrs. T. 2; J. C. 40; Mrs. H. 10; by J. H. 32; T. T. 5.

Epitome of News.

SATURDAY, AUGUST 2.

—*Times of India*; Poona, 1: The dacoit Pandia Ramosee, who was arrested last night in a house at Bhambhorda, near Poona, died at the Sassoon Hospital two hours after admission, from a sword-cut received in an encounter with a policeman. Pandia fired on the police, one of whom is wounded in the chest, and is not expected to recover. Pandia joined Wassudew two months ago.

—The *Indian Daily News*:—Private George Samphier, of the G. Company of the 78th Highlanders, saw a poor little girl, about five years old, drowning in the river Moola at Kirkee, and jumping in tried to save her; but the first attempt failed him from the way the child cluched him. The second time she had sunk and he then dived and brought her to the surface, and managed to get her ashore, when Apothecary Pias recovered her with some difficulty. Private Samphier helped to keep the people off from crowding the apothecary during the time he was endeavouring to resuscitate the child, and then returned to barracks. There the officers in command of the detachment, with true British obtuseness, ordered him to be confined to barracks for fourteen days for returning late. It is to be hoped that the Royal Humane Society will compensate the brave private and snub the fool, by presenting the former with a medal.

—*Bombay Gazette*; Hyderabad, 1: A Rohilla Jemadar has made a written agreement to enlist five hundred armed fighting men for Wassudew and his associates on salaries of Rs. 10 each. On hearing this Abdul Hak proceeded to the Rohilla stronghold, where the men were located, and, though the position was most critical and dangerous, he went promptly forward at considerable risk with a small party, and captured the Jemadar, by name Ismail Khan, and his companions, disarming them himself. They have all subsequently confessed to the agreement. These men were then taken to Gunnoor and kept guarded in the temple. But during the night all the Rohillas from the adjacent villages got ready for the purpose of surrounding the little party, and had it not been for the loyalty of Shums-ool-Oomrah's Naib, who explained, pacified and kept them down, it is almost certain that the Rohillas would have made a bloody onslaught on Abdul Hak's party, and would have forcibly rescued the Jemadar and his companions. Three Ramoshi naiques have also been captured by Abdul Hak. These had agreed to supply the Brahmins with 200 and 100 men each, making together, with the Jemadar's lot, a total of nine hundred men. These naiques have also confessed their guilt.

MONDAY, AUGUST 4.

—*Times of India*; His Excellency the Governor gave a monster children's party on Wednesday afternoon. The children from the Bishop's School, the Convent School, and Mrs. Sorabjee's School were present, as well as the children of many of the gentry of Poona. The school children were taken to Gunesh Khind in carriages and Commissariat dumnies sent by the Governor, and at about 4 p. m. there was a large gathering. There were about 300 children present of all ages and sizes.

—Same; Simla, 3: Yesterday's *Government Gazette* publishes an important resolution respecting Public Works reductions. It announces Government determination to dispense with the services of a considerable number of officers, mitigating the hardship inflicted by liberal concessions. The Viceroy hopes that the favourable terms offered may induce voluntary retirements, thus reducing the number discharged compulsorily. Concessions are offered to a limited number of military and civil officers, including the Accounts Branch, who voluntarily retire before the 31st December.

—Two Natives have been fined and imprisoned for writing anonymous letters reflecting on other employes of the G. I. P. at Bhosawul.

—The bodies of the two unfortunate Europeans seen floating down the river Gandak, as mentioned a day or two ago, have been recovered, and identified as those of Mr. and Miss Cretien of Bagha, North Champaran. The gentleman was an employe of Messrs. Dear

and Co., and in charge of their wood business at the frontier. (Doubt in thrown on this.)

—An American paper says: Instead of being the western limit of the Union, San Francisco is only about midway between the farthest Aleutian Isle, acquired by our purchase of Alaska, and Eastport, Maine. Our territory extends through 197 degrees of longitude, or 17 degrees more than half way round the globe.

—*Lucknow Witness*: A large circle of friends and acquaintances will sympathize with Dr. Valentine in his recent sore bereavement. We can only invoke upon his desolate home the inexpressible and all-sufficient loving-kindness of the "God of all comfort," whose presence in such hours of grief is infinitely better than that of any one of earth.

Tuesday, August 5.

—The total cost of that enormous structure, the new Palace of Justice at Brussels, is estimated now in the report addressed to the Chamber of Deputies at about 44,000,000f. It will still require five years to terminate the building, which will certainly be a marvel, though a somewhat costly one, of modern architecture.

—The popular edition of Dr. Smith's "Life of the Rev. Dr. John Wilson" is going through the press. The second volume of his "Life of the Rev. Dr. Duff" is nearly ready for publication.

—*Watchman*: "The Explorations for the recovery of the bodies of the victims of the explosion in the Blantyre Colliery on Wednesday night have brought to light facts which not only abundantly account for the catastrophe, but indicate the probable cause of many similar ones. The bodies of four of the deceased were found nearly together at one place, three of whom had evidently been smoking at the moment of the explosion; the fourth had concealed about his under-clothing a false key for opening his safety lamp, which was found unlocked: and in the tobacco-box of another three similar lamp keys were found."

"So recuperative have proved the financial resources of France under her existing form of government, that of the twenty-eight millions sterling of increased taxation which the war imposed upon her, and which her people paid without a murmur, deeming it "the duty and glory of the Republic" to meet all its obligations, it has been found possible already to repeal some of the additional taxes, to the extent of four millions sterling per annum."

—Dr. Cumming, of the National Scottish Church, Crown-court, is suffering from loss of memory, and although enjoying good bodily health it is unlikely that he will preach again.

—*Times of India*; Murree, 29: "The 4th Battalion Rifle Brigade were on the march from 3rd June to middle of July, when they reached the stations in the Gullies. They lost during the march 56 men and one officer from cholera alone, besides one officer and several men from sunstroke. Other regiments suffered severely. The mortality among officers of the Khyber force at the end of the campaign has been very great."

—The Rumpa riots have considerably increased, so much so that the military authorities in the disturbed tracts on Friday last telegraphed to Madras for extra military aid.

—*Bombay Gazette*: We regret to hear that Captain Chisholm, of the 59th Regiment, died of fever at Kandahar on July 30th.

—Affairs do not appear to be improving in Kashmir. The *Himalaya Cronicle* states:—"An attempt was made at Srinuggur by the starving populace, on Sunday the 20th, to set fire to the city. Some three hundred wooden houses perished in the flames, but there was little or no breeze and they were soon got under."

—Captain W. M. Chopard, of the s. s. Royalist, which arrived at Singapore on the 19th July, reported having seen a marvellous phenomenon in the Java Sea in Lat. 4° 8' S. Long. 113° 5' E. On the morning of the 15th July, about 7-30 o'clock, the sun being about 20° high and partially overcast but still shining brightly, there appeared to the left of the sun at a distance of about 10° a second or reflected sun. The reflected sun was partially overcast but shone quite as brightly as the real one, there was at the time a large ring round the sun, and its reflected confrere was just on the outer edge of this ring. At the same time there appeared nearly in the zenith, say about 80°, a charmingly coloured rainbow. This strange phenomenon of brightness reflected about 10 minutes and then slowly passed away.

—A London weekly: Let it not be forgotten that had Lord Beaconsfield superseded Lord Chelmsford when the universal public voice first demanded it on his own avowal of his incapacity, the death of the Prince Imperial would in all human likelihood never have occurred. There is probably not another General in the army who would have let the Prince go forth into such adventures, not only without any adequate precautions, but without any specific instructions as to his position.

Wednesday, August 6.

—The following extracts are from an article in *London Society*: "Enter many of our places of worship in London and in our country towns, and, unless told to the contrary, we might imagine that we were under the sway of the Vatican. The altar is gorgeously draped and lighted; incense renders the air heavy and sickly; the consecrated elements are held aloft for adoration; confession is openly taught from the pulpit and practised in the aisles; the clergy not content with the title of priest, insist upon the designation of "father;" banners with strange devices hang against the walls; and forms and ceremonies unknown to the Establishment are freely introduced into the services.

"I decline to split hairs. I know that our Ritualists maintain they are not Papists; but when I see them inculcating the teaching of Rome, issuing little books of devotion coolly plagiarised from those of Rome, and imitating in their ceremonies, their attire, and their institutions the practices of Rome, it seems to me perfectly justifiable to say that they are Italian, and not English Churchmen.

"We are so wealthy that we wish our religion, like our houses and other appointments to be in keeping. The robes of our clergy must be splendid; and our clergy, who are now for the most part literates instead of graduates, have no objection that the cope should hide the want of the university hood; our churches must be ornate and artistic; we must have music, flowers, banners, elaborate altar-cloths, and everything that fascinates the eye and inspires the senses. The old-fashioned faith of our fathers has gone to its rest, and save in some obscure village, where people go to worship and not to perform, is hard to be met with. Sentimental pietism is now religion and adherence to a host of silly ceremonial observances stands in the place of duty; and faith is now only another word for a belief in the "priest." It is idle to talk to Englishmen of the devotion of the Anglican priest the purity of the Anglican nun, and the zeal of the Anglican monk now working within our midst. Innovators are always zealous and devoted till their system is established. But we have had the system before; and we know, three hundred years ago, what the priesthood, the nunnery, and the monastic order resulted in. History is apt to repeat itself; we have no wish to see those scenes repeated."

—*N. T. Evangelist*: "Prof. Rerder, the Jewish Rabbi converted under Mr. Moody's preaching has joined the Methodist denomination, and is shortly to give a series of lectures before the ministers in Baltimore, on how and why he became a Christian. He was born in Joppa, the land of the ancient Levites, educated in London, emigrated to America, and became a Rabbi in Chicago."

—*Bombay Gazette*; London 2nd: "The very strong feeling of affectionate regret for the Prince Imperial's death manifested by the Queen and the Prince of Wales had hardly prepared one for the appearance of all the Queen's sons, along with the Duke of Cambridge, as pall-bearers; and this extraordinary demonstration of good-will tawards the family of Napoleon III., coupled with the Queeen's own presence at Camden Place, naturally engaged public attention almost exclusively. The republican papers in France, fairly astonished at the honours paid to the memory of the heir to an Empire which they would fain represent as fallen never to be restored again, seem for once at a loss what to say, and have, perforce, maintained a discreet silence. It should be pointed out, however, that, although all England sympathizes with the Empress Eugenie in her grief for the loss of her son, the Royal Family and the army alone took part in the procession, and the civil government and great towns were not represented officially. Indeed, there was a curious unanimity of feeling among public men that they ought to abstain from taking part in the ceremony."

—Whereas formerly no debtor could petition a court to be made an insolvent till he had actually been arrested and imprisoned; now by a new Act, any judgment debtor, against whose property an order for attachment has been issued, may, without waiting until he has been arrested, apply to be declared insolvent.

—Huri Ruckmajee Ramoshi was executed at Jejuri on Monday, in the presence of about 3000 people.

—Wassudew Bulwant Fadke's brother was arrested on Sunday in a village in the Panwell taluka by two Bombay Police detectives, and sent up to Poona on Monday morning.

—Home papers have the following obituary: Dowager Countess of Morton; Capt. T. Black, late P. and O. Superintendent at Bombay; Lady J. B. Darvall; Vice-Admiral J, P. Marsh; the Hon. C. Manners; T. L. Robbinson, J. P. and D. L. for Surrey; Col. C. Browne, C. B.

—*Overland Mail*, July 18: Prince Alexander of Bulgaria does not intend to be a mere henchman of his powerful uncle. He intends to follow a policy of his own, and render his new subjects as happy as he can after a fashion very different from that which obtains on the shores of the Neva and the Volga. It was thought that the new Bulgarian Prince would turn his back upon Protestantism and become a member of the Greek Church, so as more fully to come up to his allegiance to the Czar; but this expectation has been falsified, and instead of surrounding himself with Russian popes, he has simply sent for a Protestant Court chaplain from Würtemberg.

—*Dnyanodaya*: On Sabbath, 20th ult. at Indapoor, the Rev. Narayan Sheshadri baptized three widows and their ten children, and a young man; and on the 24th he baptized five boys of the orphanage.

—Same: "It is a little funny to read the comments of the *Bramho Public Opinion* upon the Deccan RyotRelief Bill. The point which provokes the most emphatic condemnation of that paper, is the tendency of the Bill to supplant the present expensive and intricate procedure of courts patterned after the English model, by village *panchayats*. Mr. Hope's speech, chiefly on this account, the *Public Opinion* denounces as "unreasonably conservative." But this move towards the reestablishment of the *panchayats*, which so arouses the ire of the Calcutta paper, is just what people on this side of India have for months been clamoring for. The *Public Opinion* sensibly remarks that the Bill ought to be so extended in its operations as to give relief throughout India—not merely in four Bombay districts,—which is true enough.

Thursday, August 7.

—From Capt. Carey's Statement: "I was informed by Colonel Harrison, A. Q. M. G., that the Prince was to start on June I, to ride over

the road selected by me for the advance of the column, for the purpose of selecting a camping ground for June 2. I suggested at once that I should be allowed to go with him, as I knew the road, and wanted to go over it again for the purpose of verifying certain points. To this Colonel Harrison assented, reminding me that the Prince was going at his own request to do this work, and that I was not to interfere with him in any way. For our escort six Europeans of Bettington's Horse and six Basutos were ordered. Bettington's were paraded at nine a. m., but owing to some misunderstanding the Basutos did not turn up, and, the Prince being desirous of proceeding at once, we went without them.

—There have been 60 deaths by cholera among Europeans, at Candahar.

—The Str. *Kashgar* with English Mails left Aden for Bombay, Wednesday, 8 a.m.

—Describing the Hindu family the *Bengal Magazine* says: "It is considered to be a misfortune for the *Karta* (head of the family,) to die under the family roof. It is bad to the person dying and bad to the inmates of the house. The dying man should for the welfare of his soul be taken to the brink of the holy river, and there partly immerged. This immersion sometimes expedites his death though it is not done with that motive. Should he linger, he becomes a torment to such of his friends and relatives as happen to be beside him. They are forced to construct some shed to protect themselves from the sun and exposure, and for days they are in this hard predicament. Sometimes to expedite the death of the dying, curds and tamarind juice are administered to him, and it is no secret that old people in this state are suffocated to death by purely mechanical means."

—Same: Have the missionaries, or has England through the missionaries presented "a Western Christ," an English Christ rather than the Personage who appeared eighteen hundred years ago to regenerate the world? No. They always point their finger to the Gospel portrait of Christ, and call upon India to believe, not in the Christ depicted in the various biographies of our Lord which have appeared during the last thirty or forty years, not in the mythical Christ preached by sentimentalists, but in the personage portrayed in the New Testament. How they can be reasonably represented as preaching a Western Christ we fail to see. The missionary does not ask people to belive even in his own idea of Christ. His idea of Christ is correct, inasmuch as it harmonises with that presented in the New Testament, but though sure of its accuracy he does not strive to transfer it to our minds. He asks us to go the fountain itself and drink—to study the Gospel portraiture of our Lord, and make Him, as set forth in the New Testament, the object of our adoration and worship. When they are in reality so modest and faithful, when they gladly retire into the shade, leaving the portrait of the Master as drawn by the pencil of inspiration in the fore-ground, to accuse them of preaching a western Christ indicates the very height of unfairness and injustice. Mr. Sen pays them a few meaningless compliments, and then with the most glaring injustice brings against them an accusation the most serious and damaging that can be preferred against a body of public teachers. And the cream of the matter it that in thus complimenting and assailing them he expects to conciliate them!

—Mr. Gladstone: It is all very well to say there is something in the quality of Indian opium which will ensure the demand for it, but we ought not as prudent men to found our hopes of a revenue on such an opinion, which may at any time be falsified by improved methods of cultivation or treatment in China. The revenue from opium is not to be counted upon like the revenue from land or like that from salt, which, be it objectionable or not, is under our control. The opium revenue we may accept with more or less compunction and regret, as ministering to our present necessity, but we have no right to reckon upon its full continuance."

—*Indian Chs. Herald*: "Men in high positions are apt to think, that for them to testify to the truth as it is in Jesus is not becoming, it is not consistent with their public duties, and we are apt to give encouragement to this feeling, by leaving them unmolested if they only helped us with their substance. No, this should not be, must not be done. We rejoiced to see last Tuesday evening therefore a procession of Christian men and women, chiefly Eurasian, headed by that devoted and faithful servant of Christ, Dr. Thoburn passing along some of the streets of Calcutta, singing praise to God for what He had done for them, and calling fellew sinners to come unto Him and receive peace and salvation. Our heart literally leaped for joy, when we saw this, and our wonder was that the same had not been done long before.

"But what are our brethren doing? We are not speaking here of those who may be connected with Missionary societies and whose sole work may be to preach the Gospel, but of those who are lay Christians, that is, those who have no connection whatever with any Missionary Society. Have they felt as a body that, whatever may be their avocations in life, they must bear testimony to Christ? Are they justified in concealing the light which they have received from their countrymen? If they cannot preach the Gospel, they can surely do this, that is, go about the streets and lanes of Calcutta singing praise to God and offering salvation to the unconverted? The Hindoos sing praises to their Hori, and if we are true to Christ, we should not be ashamed to sing praises to God out of love to our blessed Redeemer."

Friday, August 8.

—*Bombay Gazette*: 15,160 rats killed and paid for in two days, and all the tails burnt. Such is the information we receive from the Dharwar districts.

—Prince Bismark, by the aid of his new Ultramontane allies, has achieved a signal triumph, and has carried his Protectionist Tariff Bill by 217 to 117 votes. The Session of Parliament was then closed, and the Chancellor has not been slow to indicate to what use he intends to put his victory. Part of the increased resources which will be derived from the new duties are to be devoted to an increase of the army by 37,000 men.

—Fall of rain; fort, 49 in.

—Deaths last week, 429.

—The Govt. steamer Dagmar has successfully towed the Str. *Thessaly* off the Azalia rock into Perim harbour.

—*Himalaya Chronicle*. Srinugger Cashmere: Some months ago it was rumoured that the officials were removing boatloads of the starving to the Lake, and that they were there drowned. The sole survivor was recently brought before Mr. Henrey, and confirmed certain most convicting reports. The day after he had given his evidence, he was found dead in Mr. Henvey's compound, where he had been placed for safety.

Selections.

LOCAL HISTORY AND DRINK.

What stops the way?

Concluded from Anderson's "English in Western India."

Possibly it will occur to the reader as it has occurred to the writer—that the *dramatis personæ* in this chapter are all men of bad character; that I only present offensive details, which are relieved by no examples of goodness and honour. I can only say that I represent the matter faithfully as recorded by the best authorities of the age.

The President informs the Court that Mewse, a member of Council, had the reputation amongst all the Companys' servants, and indeed all Europeans at Surat, of being addicted to hard drinking and seldom sober. The true reason of his absence from Council was not any well-grounded complaint, but that his intellect was disordered by liquor. He compelled his subordinates to follow his example and would have nobody under him who would not drink. One Sunday after dinner he invited Proby, the second in Council, to drink *a glass* of wine at his lodgings. He soon got very quarrelsome, began by flinging the glasses about and concluded by breaking his senior's head with a bottle. Callow Carey, another member of Council, who was present at the time, deposed to this fact upon oath, and John Frost and Thomas Moore, two writers, set their hands to a declaration that they had heard Mewse, swear "he would pistol Mr. Proby." Such was a wine party of Councillors in the olden time. Number three gets drunk and breaks number two's head; at which number four looks on and takes notes. They only wanted number five, the pugnacious Lock, and number one, the intemperate Waite; they would then have formed a full Council.

On the 23rd December 1700 Captain John Wyatt had command of the guards for the day, and about eleven o'clock at night left the apartments of Mr. Demetrius and Mr. Wright for his own quarters. At this time he was much intoxicated, although quite sober and rational when brought before the Council at five the next morning. After leaving his friends, when he came near his own door, the sentry challenged him, upon which the Captain became extremely angry, drew his sword, and made a thrust at him. The sentry fled and one who was stationed at Woodford's door followed his example. Both made for the main guard, pressed hard by their persecutor. Just *at that moment the sand of the hour glass had run out, and the sepoy in whose charge it was,* called another to strike the gong. This seemed to add fuel to Wyatt's rage; he instantly ordered the corporal of the guard to relieve and bring the sentry before him. He then commenced to beat the poor fellow, asking him how he dared to have the gong struck without waiting for his orders. The other meekly replied that he was merely acting according to established rule, but for the future he would only act as the Captain should think proper, and begged that he would cease beating him. Wyatt then took the man by the arm, deliberately turned him round, and ran his sword through his side. The sepoy dropped down dead upon the spot and the savage madman added to the barbarity of his crime by kicking and otherwise abusing the *corpse* of his murdered victim. The Deputy Governor was immediately summoned from his bed and had the murderer secured. The decision of the Governor in Council was that Captain Wyatt should be deprived of his commission, confined in irons and sent to England.

In March 1701 we find John Hall, Provost Marshal, confined to the Fort of Dongaree. There was once an intention of giving him an ensigncy; but he was charged with being an infamous drunkard. When required to clear himself of charges brought against him he only cursed and swore at every one, from the highest to the lowest, expressing a hope that the time would come when he would have his revenge. The Government was obliged to put him in confinement at Dongaree, although they significantly remarked that they had too many such as he and if they were all sent home there would be a happy riddance of them. Hall was accordingly shipped off. But after all, the vices of subordinates were countenanced by the irregularity and indecency of their superiors. The Council board was an arena of continual squabbles.

When Captain Alexander Hamilton was at Calicut in February 1703 he found there the ship of a Captain Green, who was afterwards hanged.

in Scotland. This worthy, having a fellow feeling for the interloping Hamilton, came on board his ship, with several others—*all* in a state of intoxication. Green and his crew had perpetrated acts which, if brought to light, would end in their shame and punishment and what was worse the crew were such a drunken set that they could keep no secret. Hamilton sympathised with Green and drew from him an admission that they had plundered some Moors' ships and sunk a sloop with 10 or 12 Europeans on board. Next day Hamilton met Green and his supercargo. It was *before dinner* but *both* were drunk.

With regard to the people of India it must be confessed that Europeans had, up to the period which this narrative reached, *exercised an evil influence upon them*. A man who was highly esteemed in his generation and had much experience of Indian life—President Pitt of Madras—declared this. President Pitt was the grandfather of the Earl of Chatham and owner of the celebrated Pitt diamond. He admitted that when the Europeans *first settled in India* they were mightily admired by the natives.

Terry was installed into the Chaplaincy of the Embassy. He was afterwards rector of Great Greenford, in England, and in 1649 preached at the Church of St. Andrew Undershaft before the East India Company. After exhorting his hearers to show their gratitude for the Divine mercies which had been vouchsafed to them, the preacher impressed upon the Company that it was their duty to employ *only* such Presidents, Ministers of the Word, Factors, and other servants, as may "take special care to keep God in their families" and not "play the heathens," when professing themselves Christians.

There was at least one European also who had no higher opinion than natives of the Englishman's religion. A certain Spaniard who gave his name as "*the Knight of the Golden Rapier*" had resolved "*not to live any* longer amongst the Christians, but that he desired to live amongst the English." "But the English are Christians" some one replied. Uttering a terrible oath the amazed Spaniard declared he had never before heard that such was the case.

In other respects the people of the country gained much by European connection. Encouragement was given to the labour and skill of their operatives. The manufactures of England could not compete with those of India. Woollens from the former country were not in sufficient demand to pay for the calicoes of the latter; and consequently so much bullion was exported that Pollexfen on that ground alone built his arguments against the East India Company; and attempted to prove that they were inflicting an injury on the British nation.

It would be well if discontented natives could be brought to compare their position under British rule with that of the English under native rule. The fact is, the necessities of commerce threw open the door to conquest, and the defence of their trade first suggested to the English a policy which ended in the subjugation of India. But, although, Providence has thus brought good out of evil we have certain indications that for the future they who sow vices will not reap a harvest of blessings.

KNOWLEDGE AND GUESSWORK.

The recent case of Lemuel Williams, the colored boy who accused the clerk of the Metropolitan Hotel of giving him back only one dollar in exchange for a fifty-dollar bill shows how easy it is for honest people to be mistaken. Williams was *sure* that he gave Mr. Merritt that particular bill. It was given him by the officers of the ship "Supply, on which he had served, and by whose officers he was esteemed for honesty, fidelity, and truthfulness. They voluntarily appeared at the trial and gave him a high character. On the other hand Merritt was a young man of good family, had always borne a good character, and had the entire confidence of the proprietor of the hotel. The only suspicious circumstances in his case were that he was unwilling to show the drawer, (perhaps considering it a piece of impertinence in the negro boy to demand it,) and was unnecessarily rude and somewhat violent in his summary ejectment of the latter. The case became exciting but an old colored washerwoman went to the officers of the ship saying that to her surprise the negro boy had given her a fifty-dollar bill instead of a one. How many such cases occur, of course it is impossible to tell, but probably hundreds happen every year. It is so easy to be mistaken that it is amazing so many people act precisely as though they were infallible. Last Summer a gentleman lost his new overcoat. He was irritated by the occurrence. He suspected who took it. He suspicions deepened to a certainty in view of certain circumstances, and he laid a trap to catch one of his neighbors. A new coat was ordered, and after it was brought home he discovered his stolen garment precisely where he had left it. The story is still fresh in many minds of the Boston man who returning home rather late at night while it was showering, felt for his watch to see the time; but it was gone. It flashed over him in an instant that only three minutes before a man had passed him who rubbed against him. It was but the work of a moment to give chase, and lifting his umbrella he demanded his watch or vengeance. The watch was handed over by the terrified traveller, and the good citizen went home in a very complacent mood, congratulating himself on his good luck and courage. At the breakfast table the next morning his wife read the story of the robbing of a man, only a few streets away, of a valuable gold watch and chain. It was a most daring affair, the robber lifting an enormous club and threatening all sorts of things. "That is singular," said the husband, "for I was robbed of my watch near that place, and ran after the villain and recovered it." "Are you sure, dear?" asked his wife. "You left your watch at home yesterday when you went out, and I saw a strange one on the bureau this morning. Can it be that you have committed robbery?" So it turned out. People are constantly getting into difficulties in consequence of inexactness, want of care, a habit of making sure. This case teaches a moral so obviously important that it need not be enlarged upon. In a recent trial in which a large number of witnesses testified, one of the saddest features was that so large a proportion had only vague and general 'impressions'; things were thus 'as nearly as they could remember'; such and such words were spoken, or 'something was said to that affect.' In other words, a tissue of indefinite impressions and reminiscent guesswork was presented as evidence to destroy a man's character. Such things are not right, and very far from being Christian.—(*N. Y. Evangelist.*)

THE PRAYER OF FAITH.

Several encouraging and valued communications have reached us in response to the article "Health and Healing," which appeared in April. We did not intend to return to the subject at present, but cannot withhold the insertion of the following extract from one of them. Referring to the reasons given for using all due means for the recovery of health, at the same time that we are earnest in prayer to God on behalf of a beloved friend, the writer goes on to say:—

But it seems to me that there is something deeper in this question, upon which your line of thought did not lead you to enter.

I think that even children of God are apt to forget that there may be most important issues, unknown to us, connected with the illness and the death of those for whom we would earnestly plead that they may be restored to health, and to the activity of life; and in offering our prayer, we are never to be unmindful that there may be some secret purpose of God, which would be thwarted by the granting of our prayer.

Whilst St. James says, "Ye have not because ye ask not," he adds, "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts"—that is to say, *we* make *our* petitions with a view to our own comfort and happiness rather than for the glory of God; and then *He* carries out *His own* wise designs, rather than our ignorant longings.

It must be remembered, that even when we think the object we have in view is most valuable, we may be mistaken. Take the case of Mrs. Ranyard's early life, as recorded in your April number. No doubt she would earnestly pray for the life and health of the friend who was leading her in the right path. But, in fact, it seems that the death of that friend, which at the time was so sad, was the means of setting upon her young heart an impression which never passed away, and which led to all the blessed results of Mrs. Ranyard's after life. In the course of a long life, far exceeding the ordinary span, similar instances have come under my own observation.

But to pass from these, I would like to ask your attention to three memorable instances in which the prayers of beloved children of God were denied.

The first is that of Abraham. (Gen. xvii. 18.) "Abraham said unto God, O that Ishmael might live before Thee!" Evidently his prayer was that Ishmael might be the child upon whom all the promises might centre. A certain favourable answer is given, but this special petition is refused. Abraham had asked for the gratification of the yearning of his affection at that time for Ishmael, whereas the promises were to be fulfilled in Isaac.

The next instance is that of David. (2 Sam. xii. 14-18.) Intense and persevering was David's prayer for the life of his child. But it was refused, There was a special purpose to be answered: "That the enemies of the Lord might learn not to blaspheme," when they saw how surely punishment was to follow sin. Doubtless, we may add, that such a week of lonely communion with God in the bitterness of his soul was invaluable to David himself. and we see the blessed fruit of it in his calm acquiesence in God's will when the catastrophe was over.

The third instance is that of St. Paul. (2 Cor. xii. 7-10.) No doubt the "thorn in the flesh" was a serious discomfort to him, and appeared to be a great hindrance in his mission work. No doubt his prayer for its removal was earnest as well as repeated. But his petition is refused. And why? In order that *he* and *we* might learn that all our strength is in Christ; that "the excellency of the power is in Him and not in us;" and that whilst we make all our requests known unto God with the simplicity and the faith of little children, we must still accept with cheerfulness, "*with pleasnre*," the contradiction of our desires, and the sufferings and the sorrows that He may be pleased to appoint for us. It is very touching to read the Apostle's words (v. 10), "Therefore I take pleasure in infirmities for Christ's sake: for when I am weak then am I strong."

In my view, therefore, it is an imperfection in the Christian life to expect that God will grant our petitions for the life, or the recovery to health of our beloved ones. He does very often answer our prayers very remarkably, in a way to melt our souls with the tenderest love and thankfulness. But he does often answer them in a way that we little expected, far more for our own good, and for His glory, than it had entered our minds to conceive.

We have a remarkable pattern before us in our Blessed Lord (John xii. 27): "Now is my soul troubled, and what shall I say? Father, save me from this hour?" Shall this be my

petition? No! "Father, *glorify Thy name.*" No trouble of ours can ever be like to that trouble which He was then about to take, and if we will offer from the heart His prayer, we too shall have the answer, though not in an audible voice, from heaven, "I have both glorified it, and will glorify it again."—(*Woman's Work.*)

J. B.

Miscellany.

—From Rev. Joseph Cook's Monday Lectures:

Napoleon at St. Helena said that something mysterious exists in universal history in its relation to Christianity. "Can you tell me who Jesus Christ was" said this Italian, greater than Caesar, and as free from partisan religious prejudice. The question was declined by Bertraud, and Napoleon proceded: "Well then I will tell you." I am reading now from a passage authorized by three of Napoleon's biographers, and freely accepted by European scholars as an authoritative statement of his conversation in exile. "Alexander, Caesar Charlemagne and I myself have founded great empires; but upon what did these creations of our genius depend? Upon force. Jesus alone founded his empire upon love, and to this very day millions would die for him. I think I understand something of human nature? and I tell you these were men and I am a man. I have inspired multitudes with such an enthusiastic devotion that they would have died for me; but to do this it was necessary that I should be *visibly* present, with the electric influence of my looks, of my voice, of my words. When I saw men and spoke with them, I lighted up the flame of self-devotion in their hearts. Christ has alone succeeded in so raising the mind of man toward the unseen, that it becomes insensible to the barriers of time and space. Across a chasm of 1800 years Jesus Christ makes a demand which is beyond others difficult to satisfy. He asks for that for which a philosopher may often seek in vain, at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother. He asks for the human heart; he will have it entirely to himself; he demands it unconditionally, and forthwith his demand is granted. Wonderful! in defiance of time and space the soul of man, with all its powers and faculties, becomes an annexation to the empire of Christ. All who sincerely believe in him experience that remarkable supernatural love towards him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative powers. Time, the great destroyer, is powerless to extinguish the sacred flame; time can neither exhaust its strength nor put a limit to its range. This is that which stirkes me most, I have often thought of it. This it is which proves to me quite convincingly the divinity of Jesus Christ."

—Here is what Chas. Kingsley wrote about the Trinity in 1857:

"My heart demands the Trinity as much as my reason. I want to be sure that God cares for us. That God is our Father, that God has interfered, stooped, sacrificed himself for us. I do not merely want to love a Christ, some creation or emanation of God's, whose will and character for aught I know may be different from God's. I want to love and honour the abysmal God himself; and none other will satisfy me. No puzzling texts shall rob me of this rest for my heart, that Christ is the exact counterpart of him in whom we live and move and have our being. I say, boldly, if the doctrine of the trinity be not in the Bible, it ought to be there, for the whole spiritual nature of man cries out for it. Have you read Maurice's essay on the Trinity, in his theological essays addressed to Unitarians? If not, you must read it."

TELEGRAPHIC NEWS.

London, July 31st: A supplementary Army Estimate of three millions sterling is asked by the Chancellor of the Exchequer on accouut of the expenses attending the Zulu War. After converting the Budget surplus to this charge, there will still be a deficit of £1,163,000, which the Colonies will reimburse. It is proposed to meet the deficit by the issue of Treasury bonds.—

August, 3rd. Advices from Cape Town up to the 15th July state that General Lord Chelmsford has resigned his command, and is now returning from the front to Durban. The House of Commons has read a third time the bill for an Indian Loan of two millions. Sir Stafford Northcote (Chancellor of the Exchequer) will move in the Commons on Monday a vote of thanks to the Viceroy for the ability and judgment with which he applied the resources of the Indian Empirei n support of the British military operations in Afghanistan. Also thanks to Generals Sir D. M. Stewart, Sir Sam Browne, Sir F. F. Maude, Sir M. A. S. Biddulph, Sir F. S. Roberts and the European and native officers under them for the gallantry, skill and zeal they displayed in the campaign, and highly approving the valour and perseverance of the European and native non-commissioned officers and men. The evacuation of Roumelia by the Russians has been completed. One hundred arrests have been made on the estates of the Grand Duke Constantine (brother of the Czar.) Advices from Capetown, dated 15th July, state that Undini and Magwine have been burnt, and that Dabulmanzi, an important Zulu chief, has surrenderod to the British. It is not expected that there will be any readvance of onr forces this season. The hardships of the transport service are daily increasing owing to the great mortality among the oxen. It has been decided to re-occupy Ekowe. The Naval Brigade is returning to England.—

St. Petersburg, 3rd. The *Golos* refuses to believe that the Russian expeditionary force, which left Tchikislar in June last, has merely been sent to punish the Tekke-Turcomans, and is of opinion that it is intended to establish a base on the Persian frontier for more important operations in the event of England wishing to take Herat.

London, 5th: Sir Stafford Northcote, in moving the vote of thanks in the Commons last night to the Viceroy and the Army for Afghan services, specially added the name of Sir Frederick Haines Commander-in-Chief) He described in eulogistic terms, the operations of the three columns (viz., Khyber, Kurrum, and Kandahar-Columns) and gave especial praise to the completeness with which they were carried out. He thanked the Native officers and men for their share in the work done, and said he hoped that the defeat of the Afghans by overwhelming superiority would not interfere with the future satisfactory relations with that country. Lord Hartington supported the vote of thanks, so far as the military were concerned, but objected to the Viceroy being included in it. This objection, which was put in the form of an amendment, was rejected by a large majority, and the House then agreed to the resolution without a division. The House of Lords also agreed to it without a division. Lord Cranbrook made special mention of the services rendered by Sir Louis Cavagnari and the other political officers. The House of Commons has voted an extra credit of three millions on account of the expenses of the Zulu War.

6th: Mr. Stanhope (Under-Secretary for India); replying to a question in the Commons last night, said that £13,000 had been temporarily voted for H. H. the Maharaja Dhuleep Singh, pending a definite settlement of his affairs.

7th: Latest advices from Capetown, dated the 22nd July, state that Sir Garnet Wolseley, in receiving the submission of the Chiefs who had come in, told them not to regard Cetewayo any longer as their King, and that their country will be governed and their people protected by the British Government. A strong force under General Clark is going to Ulundi. General Newdigate, accompanied by Sir Garnet Wolseley and a force of natives and irregulars, will advance simultaneously on King Cetewayo's new kraal. All the Royal Marines, besides Generals Wood, Crealock and Buller, are rereturning to England. General Lord Chelmsford has arrivod at Durban. The House of Commons has passed through Committee the Irish University Bill. All the amendments have been rejected. The Emperor of Austria has gone to Gastein on a visit to the Emperor of Germany. At a banquet given at the Mansion House last night, Lord Beaconsfield made a speech, in which he said that the Emperor of Russia had honourably executed the Berlin Treaty, and was now co-operating with England and the other powers to secure the maintenanee of peace. Respecting the Afghan War he said that an adequate and scientific frontier had been secured to India with unprecedented rapidity and precision. Consols 97⅞. Major St. John having been appointed British Consul at Astrabad, the British Consulate at Resht will be abolished.

St. Petersburg 7th. The *Golos* publishes intelligence from Tchikislar, dated 13th July which states that only the vanguard of the Russian expeditionary force has yet been despatched, and that the main body and the staff start in the middle of August.

PASSENGERS SAILED.

Per P. and O. Str. *Nepaul*, 8th:

For Southampton.—Mrs F Alexander, Mr Fred R Hogg, Mrs Strahan and child, Mrs Brooke, Surgeon Genl T E White, Mrs W S Wells, Col Cane, Capt W L C Gordon, Lieut David Baird, Capt A Ruttledge, Major J F Bruce, Mrs Schneider, Mr Banyard, Mr Thomas Bowers, Col Charles Clarke, Mrs Fergusson, Mr H St Maur, Mr Wm Digby, C I E Mr J Monteath, Dr Crombie, Mrs Crombie and 2 children, Mr and Mrs J Hutchison, Mr H Chambers, Lieut L S Peyton, Mr John Cagan, Miss and Master Cagan, and Col and Mrs Pickle and 2 children.

For Brindisi.—Mr V A Smith, Mr J Wilson, Mr G H Marrison, Mr and Mrs D Bink, Mr S Hervey James, Major Barron, Mr and Mrs Brodhurst, Col E Clarke, Capt F Massy, Col Robson, Mr T W Holderness. Lieut A W Randle, Dr Geo Waters, Brigadier Genl A H Cobbe Mr A R Bulman, Col J J H Gordon, Mr and Mrs Woodburn, Mr Allon Mears, Major C A Sim, Lieut E G Osborne, Mr W Jackson, Mr J H Edwards, and Mr F Edis.

For Venice.—Rev W C Bell, Mr C J Davis, Mr John Gordon, Mr A A Lyall, Rev D B Morris, and Dr A Cameron.

For Marseilles.—Mr W E de Souza.

For Aden.—Lieut E Inglis.

PASSENGERS ARRIVED.

Per Str. *Italia*, 2nd, from Liverpool:

Mr W H Berry, Mr. Arthur J Thick, Mr C F Lee, Master C Petman, Master B Petman, and Revd Mr Clough.

Per P. and O. Str. *Bangalore*, 5th:

From Southampton.—Mr B Fitch, Mr Hume, Mr H Cargni, and Mr J Maybury.

From Brindisi.—Rev J Brunesson, Mr Ollivant, Mr T B Fry, Mr H Brown, Capt Oldham, Mr C W Martin, Mrs C W Martin, Mr W Alexander, and Major Dunn.

From Venice.—Mr St John Buchan.

From Marseilles.—Mr Vogee.

From Aden.—Mr H Austin.

Domestic Occurrences.

BIRTH.

TEBBS—August 7th, at Poona, the wife of R. Tebbs, Army Scripture Reader, of a son.

DEATHS.

BLAKE—June 12th at Sydney, New South Wales: Australia, Arthur Mitchell Blake Esq. Colonial Architects Department.

FLETCHER—Augst 1st, at Bombay, Kate Margaret, child of Kate and Charles Fletcher, Ordnance Department, aged 2 years and 4 months.

MAYHEW—August 3rd, at Bombay, the wife of W. G. Mayhew.

BOULT—at Poona on the 5th August 1879 Gerald Claude, aged one years, the beloved child of Mr. A. Boult. (Dentition.)

SINCLAIR—August 5th, at the European General Hospital, Bombay. Mr. Alexander Sinclair, of Inverness, Scotland, late Signal Gunner, Light House, Colaba, aged 79 years.

MCHINCH—August 5th, at Kurrachee, Annie, the beloved wife of Alexander McHinch.

An aged Christian man in Massachusetts recently died. Instead of the flowers usually put upon the bier there was laid upon his coffin a sheaf of wheat fully ripe. Beautifully significant! Oh, that on the remains of this harvest year we might place, to-day, a sheaf of prayer, a sheaf of thanksgiving, a sheaf of joy fully ripe!

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R. H. Nutty, 31st August 1879, Re. I; Mrs. Purcell, 18th August 1880, Rs. 7-10; T. J. Tanner, 15th July 1879, Re. 1; G. Ainsworth, 30th July 1879, As. 8; G. Anisworth, for Custom's 25th July 1879, As. 8; Mrs. A. J. Judd, 30th September 1879, Re. 1; C. Jacka, 13th Dec. 1879, Rs. 2; Henery North, 30th June 1879, Rs. 2; Rev. Apaji Bapuji, 30th March 1878, Rs. 2; S. Page, 30th Sept. 1879, Rs. 1-8; Mrs. E. Barton, 30th Sept. 1879, Re. 1; Joseph Jones, 31st Dec. 1879, Rs. 7-10; H. Neale, 7th Jan. 1880, Rs. 3-13; Mrs. Crawford Brown, 30th April 1879, instead of 15th October 1877, as acknowledged on Page 214 28th June 1879.

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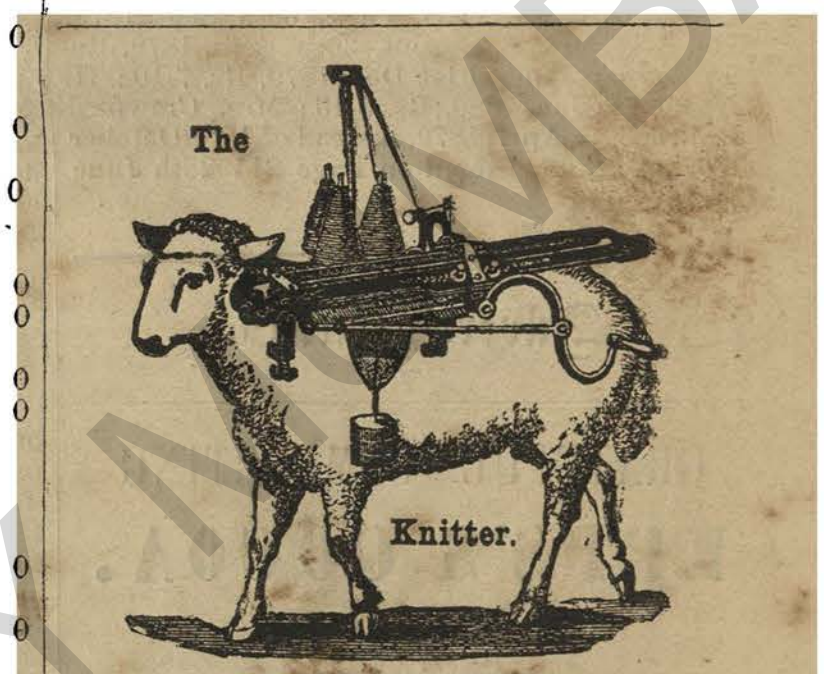

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